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THE
BEST MAN
I KNOW

WILLIAM DE WITT HYDE

THE BEST MAN I KNOW



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TORONTO

THE BEST MAN I KNOW

DEVELOPED OUT OF THE WILL
FOR THE GOOD OF ALL

BY
WILLIAM DEWITT HYDE
PRESIDENT OF BOWDOIN COLLEGE

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To
MY FRIEND AND MINISTER
CHAUNCEY WILLIAM GOODRICH
WHO UNCONSCIOUSLY
SAT AS THE MODEL FOR THE FEATURES
THESE SKETCHES PORTRAY

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INTRODUCTION

THE BEST MAN I KNOW is a composite of the best qualities of many men. Since these best qualities are Christian I call him The Christian Man. These characteristic qualities or marks I take up one by one, showing how they are either mystical roots that run down into the rich soil of that Will for the good of all which is the Will of God: or else practical fruits borne on the branches of that same universal Good Will.

Introduction

The book is a concrete and unconventional portrayal, not of that abstract, dogmatic thing called Christianity, but of the glowing, flesh-and-blood person we call Christian.

PART I

MYSTICAL ROOTS

THE BEST MAN I KNOW

I HIS FATHER

THE Christian man sees and obeys a Will for the good of all. Nature with tempests and plagues, society with war and injustice, evil men with vice and crime, ignore and deny and defy it. Yet the Christian man feels sure that right not wrong is positive, that love not hate is strong, that good not evil lasts and wins. He sees this Will for the good of all in Christ, in other

His Father

Christian men, and in the better impulses of his own heart. He recognizes it as the will of his Father, and by making it his own rule of conduct becomes his Father's son. Through this sonship of service to the good of all as the Father wills, shared with Christ and his fellow Christians, the Christian man shows to the world the Father, who without such revelation in obedient human sonship would remain forever invisible and incredible.

II

HIS CHRIST

THE Christian man knows better than any one else the imperfection of his own sonship. He would be the last to point to himself as the example of the Father's Will for the good of all.

Fortunately in the Christ of the Gospels, and of Christian faith, we have a Son who, in the simplicity of primitive life, and in the clearness of outline that distance gives,

His Christ

reveals the perfect sonship in a will strenuously yet serenely devoted to the good of all, expresses it consistently in a beautiful life, and seals it heroically in a pathetic death. In Christ the Christian man sees his supreme ideal of the Will for the good of all perfectly expressed, and, what is the same thing seen from the other side, the Father perfectly revealed.

III

HIS SPIRIT

WHILE there are great gains in having a Christ remote enough to let the sordid details of his life drop out of sight, and the spiritual purpose shine clear and free, there is also a loss. The Christian man needs examples of the Will for the good of all more modern and intimate than the Christ of the first century can be. This more intimate and modern revelation of the

His Spirit

Father he finds in the Spirit of the Christian men about him. In their lives amid all the complexity of business and social conditions, he sees, not perfect as in Christ, yet genuinely struggling toward perfection, that Will for the good of all which is at once his own ideal, the revelation of the Father, and the continuation and interpretation of the life and influence of Christ.

IV

HIS FAITH

How does the Father's Will for the good of all, Christ's perfect devotion to this Will, and the Spirit of it as seen in other Christian men, come into the man and make him the Christian that he is? By faith, by admiring this Will for the good of all, as seen in the Father, in Christ, or in other Christian men, and by trying to be and do oneself what he admires in others,

His Faith

— by trying and failing and still keeping on trying, until selfishness and sin and error are progressively eliminated, and the graciousness and nobleness of the Will for the good of all is gradually acquired. In a word, he learns the Christian life just as he learns to sing or swim or skate: by admiring those who have it, and trying to be and do himself what he admires in them.

V

HIS REGENERATION

FAITH alone, however, is only half—man's half—of the battle. The Spirit also works. The Spirit the man admires in others takes possession of him and makes him over in the likeness of that Will for the good of all which he admires in the Father, in Christ, and in other Christian men. It does this slowly, gradually, imperfectly at first; but surely, increasingly, victoriously. If the Christian man

His Regeneration

maintains his faith, — his admiring imitation, — the Spirit he admires and invites into his heart comes and makes its abode with him, and transforms his will into an expression of the Father's Will, the Will of Christ, the Will of the Spirit — the Will not for the good of self alone or chiefly, but the Will for the good of all.

VI

HIS PENITENCE

JUST because his aim is nothing less or lower than the Father's Will for the good of all, the Christian man confesses and repents as sin all that falls below it. When he speaks an unkind word, or does a mean act, or shirks a hard duty, or yields to a low temptation, his sorrow is far keener than that of the man who simply does the mean thing, but fails to measure it by the

His Penitence

perfect standard of the Father's Will. The more he enters into that Will the more aware he is of his own shortcoming, the less he is puffed up with pride, the more charitable he becomes toward the failings of his fellows. Yet he is not morbid or depressed about his repented sins; for he is as sure that the Father forgives him as he is that he forgives the failings of his fellows.

VII

HIS CONVERSION

A CHILD brought up under the exclusive nurture and influence of Christian men and women might be born into the Will for the good of all with no sense of strain or wrench.

The average Christian man, however, gets a taste of the coarseness and hardness, the meanness and selfishness of the world; he sees these qualities in others, and

His Conversion

falls into them himself, so that the Will for the good of all, when it comes, involves a break with sensual habits and selfish attitudes, evil associations and low ideals. This wrench from the old to gain the new is his conversion. It is wrought in him by the Spirit, yet requires the consent of his mind in faith, and the coöperation of his will in obedience.

VIII

HIS PRAYER

ONCE started by faith and obedience, conversion and regeneration, in the Will for the good of all, the Christian man must keep on growing in it or lose what he has gained. The secret of this perpetual growth is prayer.

At the beginning and end of the day, before each trial and temptation, after each defeat or victory, the Christian man says: "Father,

His Prayer

Thy Will for the good of all be done by all men everywhere ; give us the things we need ; when we fail forgive us, and help us to forgive those who fail in their duty to us ; and save us from the will for the evil of any."

With or without special posture or form of words, the spirit of this prayer cannot fail of its answer in the growth of the individual in grace, and the advance of the world in righteousness.

IX

HIS BIBLE

WHILE the Christian man gets his new life direct from the Father, from Christ, and from his fellow Christians, yet the Father and Christ at times seem vague and far away, and his fellow Christians are not always at hand. He needs a constantly available source of inspiration.

The Bible gives him everywhere and always the expression and inter-

His Bible

pretation of the Father's Will for the good of all, the treasured words of Christ, the impulse of the Spirit, so that its regular reading gives him the needed steadiness and continuity of inspiration. He who reads the Bible in this vital way soon ceases to care whether all in its historical, or scientific, or even moral statements are accurate and up to date. Spiritual food, personal inspiration, is what the Christian man goes to the Bible for; and for that he never goes in vain.

X

HIS CHURCH

DEPENDENT as he is for his Will for the good of all on his Father, Christ, and the Spirit in his fellow Christians, the Christian man will seek some more regular and organized fellowship with them than the chance contacts of family, business, and society afford. He finds in the Church times and places for worshipping the Father, walking with Christ, growing into the

His Church

Spirit that wills the good of all. It also gives him, together with his fellow Christians, the opportunity to commend this Will to those who have not learned the secret of its peace and joy. Whatever the branch of the Church he happens to join, in and through it he feels his fellowship with men of every name and form who have been born again into the Will for the good of all.

XI

HIS SACRAMENTS

THE Christian man becomes a Christian through the baptism of the Spirit ; that is, through entering into the Will for the good of all which he admires in Christ and his fellow Christians. This, however, is an internal and invisible process. Accordingly, he welcomes baptism with water as a sign of this inner baptism, and the Lord's Supper as a symbol which makes visible

His Sacraments

and tangible his fellowship with other Christians and with Christ in the aspirations and ideals, the services and sacrifices, which the Will for the good of all develops in the heart of each disciple who follows faithfully the footsteps of his Lord.

XII

HIS SABBATH

CROWDED with secular cares throughout the week the Christian man welcomes the rest, the worship, the renewal of spiritual ideals, the freshening of Christian fellowship the Sabbath affords. He does not seek to impose an austere observance of the day on others to whom it brings no such spiritual privileges, but he aims to keep the day free from distraction for

His Sabbath

those who value its spiritual uses, and to make its spiritual uses so winsome and fruitful that as many as possible may appreciate and appropriate them. Beyond the spiritual enjoyment of the worship and rest the day affords, he is not for himself or others averse to informal social intercourse and quiet indoor or outdoor recreation.

XIII

HIS MINISTER

THE Christian man cannot keep the Will for the good of all up to concert pitch by his own individual effort, even with all the aids prayer and the Bible afford. He needs to be reminded at stated times of the obligations this Will imposes, and the opportunities for service it affords. He needs a leader of united Christian work, an official representative to present

His Minister

to his friends and neighbors the claims of the Christian life. He needs guidance in hours of crisis, comfort in times of bereavement, and aid in the religious education of his children. For all these services he highly honors his minister, generously supports him, heartily coöperates under his leadership for the betterment of his community, and the extension of the Will for the good of all.

XIV

HIS MISSIONS

FINDING that the Will for the good of all enlarges and enriches his own life, he desires its blessings for everybody else, and is eager to spread it to the ends of the earth. If he is fitted for it, and free from other obligations, he goes as a missionary : if he is not, he contributes a substantial portion of his income to send others, and follows them with his interest and prayers.

His Missions

When he lets go his enthusiasm for winning others at home and abroad to the Will for the good of all, he finds his own hold on it growing faint and weak. He finds devotion to missions inseparable from an active Christian life in his own soul, and in his home community.

XV

HIS IMMORTALITY

THE Christian man cannot confine his Will for the good of all to the present. He is ever striving to create a better future for the world, and to prepare a happier future for those who leave this world. These two hopes, for the here and the hereafter, are not two, but one. The more he works for the betterment of this world, the more he is fitting himself for the eternal

His Immortality

enjoyment of the society of those whose will is the Will for the good of all. And the more he fits himself for such a heaven, the greater will be his power for good amid the sin and shame, the suffering and sorrow, of this present world. Service and enjoyment, here and hereafter, now and forever, are one and inseparable.

PART II

PRACTICAL FRUITS

XVI

HIS GRATITUDE

To be doing his little part in the Father's Will for the good of all, side by side with Christ and other Christian men, is such a privilege that the Christian man thanks God for it every day of his life, and once a week as a rule expresses his gratitude in a public and social way.

Not to be thankful would be a pretty sure sign of having nothing

His Gratitude

to be thankful for — a public confession of spiritual failure. With his spiritual blessings he will remember the blessings of family and friends, food and drink, raiment and shelter, air and sunshine, field and forest, mountain and sea. Yet his life with the Father in the Will for the good of all is ever his chief ground for thanksgiving.

XVII

HIS SACRIFICE

SINCE the Master laid down his life to launch the Will for the good of all in a world dominated by greed and pride and hate, the Christian man is ready to undergo whatever hardship or persecution may follow his efforts to remove the causes of poverty and misery, to resist the ravages of vice and crime, and save the world from the evils by which it is enthralled.

His Sacrifice

He welcomes tribulation and persecution as the price he pays for a deeper fellowship with his Master, and with the prophets and martyrs of all lands and ages who have sealed with blood their devotion to the Will for the good of all. His cross of sacrifice becomes his crown of rejoicing.

XVIII

HIS PROPORTION

WHILE he holds everything he has at the service of the Will for the good of all, the Christian man does not respond to every importunity, nor do everything good people expect of him. He subordinates miscellaneous things anybody can do, to the specific thing he can do best, and petty momentary urgencies to permanent efficiency. He puts the claims of family and voca-

His Proportion

tion before those of the subscription list and the contribution box. Not that these are neglected, or any good call denied without regret ; but simply that in case of conflict the personal, the domestic, and the local take precedence of the impersonal, the promiscuous, and the remote. He begins at the Jerusalem where Providence has placed him.

XIX

HIS CHARITY

IN the larger sense of the word the Christian man's whole life in the Will for the good of all is one of charity. He is always sensitive to the other end of a personal relationship. And in the narrow sense of giving money, time, labor, sympathy, counsel to those not of his immediate family or social circle, the Christian man is ever on the watch for opportunities for charity.

His Charity

He is careful to give wisely, to help rather than hinder self-support and self-respect. He endeavors as far as possible, either personally, or vicariously through trusted agencies, to share intelligently and sympathetically in the recipient's burden, instead of merely giving material aid. He sees that charity is none the less Christian for being scientific and discriminating.

XX

HIS CHARITABLENESS

THE Christian man is generous in his judgment of others' failings. Indignant as he is at wrong, and ready to punish the wrongdoer when his improvement or society's protection requires it, he never harbors a grudge, or rejoices in a brother's error or a sister's fall. He knows there is hardly any sin he might not have committed if he had been tempted enough, and

His Charitableness

had not had a Christian training and environment. Behind the evil deed he sees the potential Will for the good of all, and tries to bring it out. Though he fights evil as hard as he can, he fights it in the real interest, not only of society, but of the evil men themselves against whom he is arrayed, without animosity and without censoriousness.

XXI

HIS FIDELITY

WHEN once the Christian man has undertaken a task, or assumed a responsibility, he asks not "How much can I get out of it?" but "How much can I put into it?" and he puts in all the strength and talent that he has. No one else need carry the burden after he has once assumed it, whether as employee, or overseer, or agent, or public officer. No matter how

His Fidelity

hard the task may be, he brings not excuses but results, if results are possible.

Even when he is rewarded with jealousy, fault-finding, and lack of appreciation, he goes on doing his little part of the Will for the good of all, and finds in fellowship with his Father, Christ, and like-minded Christian men his exceeding great reward.

XXII

HIS INTEGRITY

THE Christian man makes the interests of all with whom he deals his own. He treats them as children of his Father, brothers of Christ. Hence dishonesty would be a wrong to those for whom he cares as much as he does for himself. To the Christian man integrity isn't a law he has to obey; it flows inevitably from the Spirit in which he lives. He may fall out of that

His Integrity

Spirit, forget that his fellowman is his own brother, and in that lapse may wrong him. But so long as he has the Christian Spirit he cannot wrong a fellowman. What is more, he cannot even desire to wrong him. For the Will for the good of all refuses to draw a line between his own interests and those of his neighbor.

XXIII

HIS SYMPATHY

BECAUSE he lives in the Father's Will for the good of all, the Christian man takes on the joys and sorrows, the burdens and triumphs of his fellows as if they were his own ; and places at their disposal his time, strength, counsel, and resources so far as he can do so without sacrificing more intimate and urgent to more remote and miscellaneous claims.

His Sympathy

Hence he is tactful, for he knows in advance how things will strike them; tolerant, for he enters even into their prejudices; forgiving; for he is touched with the feeling of their infirmities; optimistic, for he detects in them the latent good beneath the obvious bad. Since he is one with them through their relation to the common Father, brotherliness becomes a second nature.

XXIV

HIS COURTESY

HIS life with Christ and his fellow Christians in the Will for the good of all leads the Christian man to take on imaginatively the aims of every one he meets, and to act for their joint interests rather than for his own alone. Seeing things as they see them, and feeling about them as they feel, he instinctively says the kind word, and does the considerate act.

His Courtesy

And if he fails, as all Christian men do at times, he is so prompt to confess the fault, and so eager to make amends, that even his hasty words and acts, taken together with his apologies and restitutions, endear him to those he has offended even more than if he had been of that more cool and calculating temperament that never makes (or thinks it never makes) mistakes.

XXV

HIS MODESTY

HIS Will for the good of all keeps the Christian man constantly aware how small a part in it he plays; and even for that little part how much he owes to the inspiration of Christ and his fellow Christians. As soon as he has done one good deed he plans another; as soon as one grace is acquired he cultivates another just beyond his reach. He never dwells in fatal

His Modesty

complacency on what he is, but ever on what he hopes to become. Hence there is no stuff in his soul out of which to make pride or vanity. His forward and upward look toward the unattained carries modesty with it as its inevitable counterpart.

XXVI

HIS TEMPERANCE

BELIEVING that the Father's Will for the good of all includes their happiness, the Christian man takes for himself, and offers to his friends, large measure of pleasure. One limit, however, and that a searching one, he puts on pleasure, for himself and for his friends, — that it shall not be bought with needless risk or injury or shame or degradation to those who provide it, or

His Temperance

participate in it. Indecent plays and motion pictures, gambling, use of liquor that leads to its abuse, gratification of passion at cost of the ruin of a woman or the destruction of a home, luxury that represents no added efficiency or beauty, — all these things the Christian man foregoes; not because the pleasure they would bring is despised, but because they cost a price, in other's suffering or degradation, the man who wills the good of all cannot bring himself to pay.

XXVII

HIS FRIENDLINESS

THE Christian man gives to his friends the best they can take; food and an open fire to those who can meet him on no higher plane, counsel to those who need it, introductions and recommendations to the eagerly ambitious; and his sympathy and appreciation, his insight and affection, to the chosen ones who share his Will for the good of all. To such his heart is an

His Friendliness

open book where his many failings are frankly confessed, and his few strong points as frankly revealed; that the best light that is in him may brighten the hearts of his friends, and even the shadows that fall on his soul may bring reassurance to those who are weaker or sadder than he.

XXVIII

HIS PATIENCE

THERE is much suffering in the world to endure, much opposition to face. The Christian man cannot escape it. On the contrary, his widened sympathy, his broadened interest in his fellow-men, make him, like his Master, more liable to opposition and pain than the man who is looking out merely for himself. Nevertheless the Christian man, besides living

His Patience

in the world of natural hardness and human hard-heartedness, lives at the same time in the Father's Will for the good of all. He knows that this Will is growing in the hearts of men, and is sure in the end to triumph. This assurance keeps him patient in the long delay, and under the wanton injuries inflicted by evil men and imperfect social arrangements.

XXIX

HIS COURAGE

THE Christian man fears nothing but failure to know and do his whole duty. Courage however is not foolhardiness. He will be prudent to avoid needless risks to life, health, and property. He will avoid quarrels wherever it is honorably possible to do so. He will court popularity in so far as it is a condition of wider usefulness.

Yet when the Will for the good

His Courage

of all requires a course of action which is sure to provoke unfavorable criticism, to alienate customers or cost him his job, to injure his health or even destroy his life, he will put this Will above all these and kindred considerations, and welcome poverty or unpopularity or pain or death, as the price he gladly pays for sharing and serving in an evil world the Will for the good of all.

XXX

HIS SERENITY

BUSY as he always is, the Christian man is free from fret and worry. He knows that events are the resultants of many forces of which his own effort is only one; and that the particular object at which he is aiming at any moment may fail. He simply does his best, and takes success or failure with almost equally good grace.

For he knows that his ultimate

His Serenity

purpose — the Will for the good of all — is bound to win ; and that, though the particular event may go against him, his effort helps on the ultimate triumph. Hence while he prefers health to sickness, wealth to poverty, popularity to hostility, he prefers the Will for the good of all to any or all these minor differences ; and from that he never can be separated.

XXXI

HIS ECONOMY

IN a world so full of need, the Christian man spends on himself, and his family and friends, no less and no more than efficiency and beauty in their specific station and function in society requires. To spend less would be to rob the Will for the good of all of the best service he and his family could give. To spend more would be to rob this Will of the means of helping

His Economy

others to be and do their best. In the one case he would shrivel into parsimony, in the other he would spread out into extravagance. His economy is the safeguard of his efficiency on the one hand, and the source of his generosity on the other. Between the two he walks a very strait and narrow way.

XXXII

HIS PURITY

THE Christian man has strong passions; is not ashamed of it; does not feel to blame for it; does not worry about it; knowing that the overweighting of these passions in times of health, peace, and plenty was essential to the survival of the race in times of famine, pestilence, and war.

Yet he has such a tender reverence for motherhood, and all the

His Purity

sweet joys of honorable love, that he will not do or desire to do anything so contrary to the Will for the good of all as seduction, prostitution, concubinage, or any form of sexual indulgence that fails to assume life-long responsibility for the physical, moral, and social welfare of the woman and her children. He treats all women as he would wish other men to treat his own mother, wife, sister, or daughter.

XXXIII

HIS PERSEVERANCE

THE evil in the world does not yield at the first attack, nor will the Christian man live to see the Will for the good of all 'completely triumphant. He knows that the Father is with him, and that other men full of the Christian Spirit will take up his work when he is compelled to lay it down. He knows that every ounce of effort on the side of righteousness counts,

His Perseverance

— counts in the present alignment of the forces of good against evil, and counts in the final outcome, as a necessary part of the price of the ultimate victory. Hence when asked how long he is going to keep up the struggle for righteousness, he answers in the words of one of our modern prophets: “I don’t know, my father and my grandfather lived to a good old age.”

XXXIV

HIS CHEERFULNESS

THE Christian man has his moments of physical weariness and depression, his occasions of financial strain and loss, his experiences of unjust criticism and undeserved unpopularity. But living as he does in the Will for the good of all, there are always those whom he loves who are prospering; and he can always rejoice in their prosperity. Furthermore, a man who

His Cheerfulness

has the Christ-like Spirit soon or late is found out and appreciated by others who have it, and in his adversity he is never without fast friends; and even if he were, he has at all times the inner friendship and fellowship with his Father and with Christ. And he who lives in their gracious companionship cannot permanently be gloomy or depressed.

XXXV

HIS SINCERITY

LIVING in the Will for the good of all, the Christian man has no occasion for hypocrisy or duplicity. The man who wills merely his own wealth and reputation, and the good opinion of a little circle of friends, must often feign an interest in others he does not really cherish, and in public put on virtues which are foreign to his secret heart.

The Christian man's Will for the

His Sincerity

good of all insures in genuine and permanent form kindness, truthfulness, disinterested devotion — all the qualities the hypocrite has to assume. Hence the Christian man is “all there” in every personal relation; and is just the same in the privacy of his own soul as in the publicity of conspicuous performance.

XXXVI

HIS WARFARE

THE Christian man's Will for the good of all takes the form of warfare whenever a strong man or a strong nation tramples on a weak man or a weak nation, whenever brutal might wrongs defenceless right. Not to fight in such circumstances brands the man or nation that refuses as an accomplice in outrage and oppression.

Not that the Christian man or

His Warfare

nation goes out of the way to pick a quarrel with every wrong-doer in the world ; but that wherever the good of all is better served by war than by peace, there the Christian man and the Christian nation, much as they prefer the blessings of peace, will prepare for and engage in the horrors of righteous war.

XXXVII

HIS PEACEABLENESS

THE Christian man is grieved whenever he sees men or nations inflicting injury on each other; for the Will for the good of all makes him feel the injuries they inflict on each other as injuries to himself, and their hostility as even a greater evil than these physical injuries. At the first opportunity that offers prospect of success he will attempt to help each to see the

His Peaceableness

point of view of the other, and to substitute the rational and Christian principle of arbitration for the brutal and barbaric arbitrament of force. The peace-maker is the distinctive and favorite child of the Will for the good of all, and finds a blessedness in the healing of strife which those who do not trouble themselves about their neighbors' quarrels never know.

XXXVIII

HIS DEMOCRACY

HIS Will for the good of all makes the Christian man as eager to meet the poor and lowly as the rich and great, for he can do more for those whose needs are greater; and what he can give to them, not what he can get for himself, is his primary aim. Hence he is lifted above the temptation to snobbishness and exclusiveness.

Yet where artistic, literary, scien-

His Democracy

tific, technical, or cultural ends are sought, he will acquiesce in the automatic exclusion of those whose lack of training, taste, and appreciation unfits them for these pursuits. For this impersonal basis of exclusion carries no assumption of personal superiority and leaves no sting of personal unkindness.

XXXIX

HIS IMPERTURBABILITY

THE man whose will is the will for his own immediate good is easily disturbed. Not so the Christian man. His Will for the good of all makes him ever ready to make the best of annoyances and interruptions. The particular thing he wished to do before the interruption came may be no longer possible. But he can still carry out his main purpose. The good of all, if in a

His Imperturbability

different way, can still be served. Calmly and graciously, he takes on the interruption, bears the annoyance, if it is best for all concerned that he should do so; and if it is not, if the caller must be refused, the annoyance stopped, he sets about that with equal quietness and gentleness. The object of his will is so big that the real good of all concerned always falls within it, and leaves him inwardly at peace.

XL

HIS HOSPITALITY

THE Will for the good of all keeps the Christian man's home and heart always open to his friends. His plan and scale of living is adjusted in advance to the claims of hospitality, so that when the guest arrives the house does not have to be turned topsy turvy to make room for him. He gives the best of his regular way of living; not something put on for the occasion,

His Hospitality

to be taken off again after the guest departs. He does not crowd the time full of entertainments and engagements, but keeps some quiet hours for walks or talks together, in which he reveals his inmost self and draws out from his guest the same sincere self-revelation; thus crowning the generous hospitality of the home with the gracious hospitality of the heart.

XLI

HIS FAMILY

JUST as Christ remained unmarried because so he best could fulfill his mission as an itinerant teacher, the normal Christian man to-day marries the woman he loves, because they can serve better the Will for the good of each other and of all together than apart.

Conjugal love does not become Christian until it includes this mutual devotion, not merely to each

His Family

other and their children, but through that to the larger love of the common Father, and the whole human family.

So vital is their devotion to the Will for the good of all that the Christian man refuses to marry a wife, the Christian woman refuses to marry a husband, who gives no promise of sharing it, and training their children in its high and holy service.

XLII

HIS BUSINESS

THE Christian man chooses that vocation which gives largest scope to his Will for the good of all. If he chooses business he develops three passions, — to get out of himself, his workmen, his machines, and his materials the best there is in them; to give the public reliable goods for their money; and to give his workmen in some form or other, not merely a share in the

His Business

profits, but through shared profits a share in his enthusiasm for the success and beneficence of their common undertaking. A business which is not a benefit to all three classes of partners : proprietor, consumer, and employee, he would consider a spiritual failure, and its proprietor spiritually bankrupt.

XLIII

HIS REFORMS

THE older a thing grows, whether it be automobile or industrial order, state or church, the more likely it is to need mending. The Christian man's Will for the good of all keeps him alert to discard a doctrine or policy as soon as it has outlived its reasonableness and usefulness; and to adopt each new truth as soon as it becomes probable, and each new method as soon

His Reforms

as it promises to work better than the old. To him anything less than the present best, however honorable a past it may have had, is a positive and intolerable evil — a flat contradiction of that Will for the good of all which he shares with the Father, with Christ, and with forward looking men as the Spirit of his Christian life.

XLIV

HIS POLITICS

THE Christian man carries on his mind and heart the problems of his country, trying to think out and apply the right solutions. He allies himself with the party which comes nearest to his policies, and gives to it time, work, money, and influence; not expecting all its men and measures to meet his entire approval.

Yet he has sufficient indepen-

His Politics

dence to go over to the opposite party, or to a new one, when the party of his former allegiance proves false to his convictions. He recognizes the honesty and patriotism of men and parties opposed to him. He seeks office as soon as he has attained financial independence, whenever he thinks he can serve the Will for the good of all better than any one else likely to be elected.

XLV

HIS INTERNATIONALISM

HIS Will for the good of all leads the Christian man to take up for himself and for his country more than the United States' burden cautiously counselled by Washington, more than the American burden audaciously assumed by Monroe, more than the white man's burden eloquently sung by Kipling — the civilized man's burden prophesied by Isaiah and pro-

His Internationalism

mulgated by Christ — the burden of our share in the federation of democracy, the promotion of the peace of the world, and the protection of the innocent weak by the leagued might of the strong.

Thus when he fights he will be fighting not for his country alone, but for that world welfare of which his nation is one of many agents; — he will be fighting for the real good even of the nation against which he is compelled to wage war.

CONCLUSION

WITHOUT love, or as we have been calling it, the Will for the good of all, no man can be a Christian; and no man can have this Will without developing some of these marks.

Yet no man has them all. Not to have attained this or that particular mark is no ground for discouragement, if the failure is confessed and lamented. Not to aspire to the Spirit that underlies them all is the one unpardonable sin.

Conclusion

Perhaps the best result of these rapid sketches will be to show the reader marks he still has to develop. If he gets the impression that the Christian man is a much bigger and finer person than he has succeeded in becoming, he will have the same experience from reading this little book that the author had in its writing.

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